The grievances given in by the Ministers before the Parliament holden in June 1633.

Propositions concerning kneeling before the bread in the Sacrament.

Master William Coupers Letter to the Bishop of *Dumblane*.

The Bishops instruction to Master Gawin Hammiltoun, *Bishop of* Galloway.

Mr. *George Gladstones* letter to the King.

Master William Struthers *letter to the Earle of* Airth.

Printed Anno 1635.

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Major William Cowpers Letter to the Bishop of Durhame.

The Bishops reply to Major Gawin Hammiltons Bishop of Galloway.

43

4 6

685

Mr. George Glovers letter to the King.

Major William Strachers letter to the Earle of Airth.

Printed Anno 1633.

The grievances given in by the Ministers before the last Parliament in June, 1633.

THE Ministers standing for the preservation of the puritie of religion in Doctrine, worship, and governement, assayed sundrie meanes to have his MAIESTIE rightlie informed of the estate of our Kirk, but the succesſe was not answerable to their expectation. Yet having the opportunitie of his Majeſt. coming to his native countrie of *Scotland*, to be crowned, and hold his first Parliament, they advised upon some grievances to be presented to his Maieſtie and Estates. It was ordained by act of Parliament 1594. that foure of every estate should conveene twentie dayes before the beginning of the Parliament, to consider all articles and petitions, which were to be given in, that such things onlie might be put in forme, and presented to the Lords of the articles in time of Parliament, as were reasonable and necessarie, and that such, as were impertinent and frivolous, might be rejected. But it was not determined who should make choice of the persons. Yet this was not observed before the last Parliament. But upon the 16 of May 1633. intimation was made by Proclamation, that all

such, as purposed to give in any articles or petitions, deliver the same to the Clerk Register betwixt and the first day of Iune, to be presented by him to such of the estates and counsell, as should be appointed to hear and consider them. The ministers fearing not to be heard otherwise, appointed one of their distressed brethren *Master Thomas Hogge* to present their grievances to him, which he presented and delivered and tooke instruments thereupon in the hands of a Notair.

Grievances & petitions concerning the disordered estate of the reformed Kirk within this Realme of Scotland, presented upon the 29 day of May 1633. by me Mr. Thomas Hogge *Minister of the Evangell, in mine owne name, and in name of others of the ministrie, likewise grieved, to Sir* John Hay *Clerk of Register, to be presented by him to such as ought according to the order appointed, consider them, that thereafter they may be presented to his Maiestie and Estates, which are to be assembled at the next insuing Parliament.*

THE *opportunitie of this solemne meeting of your gratious Majestie and the honourable Estates conveened*

vocned in this high court of Parliament, and the conscience of our dutie to God and the reformed Kirk within this Realme of Scotland, where we serve by our ministrie, constraines us to present in all humilitie to your Highnes and Estates presentlie assembled those our just grievances and reasonable petitions following:

1 Albeit vote in Parliament was not absolutlie granted to ministers provided to prelacies, but onlie upon such conditions as his Highnes of happie memorie, and the generall assemblies of the Kirk should agree upon, which is evident by the remit and provision expressed in the act of Parliament holden at Edinburgh in December 1597. And albeit the manner of their election and admission to the office of Commissionarie, and the particular conditions and cautions to be observed by Ministers vote in Parliament in name of the Kirk after long disputation, were agreed upon by his Maiestie present in person, and the generall assemblie and were appoint d by them to be insert in the bodie of the act of Parliament, which was to be made concerning that purpose, Some Ministers notwithstanding have beene and are admitted to vote in parliament in name of the Kirk, as absolutlie, as if the act of Parliament did containe no such reference, and as if his Majestie with the generall assemblie had not agreed upon the manner of their election and admission to that office, or upon any limitations; wherby the Kirk hath sustained great hurt & prejudice in her liberties and priviledges, and specialie by their frequent transgressing the first of the conditions although grounded upon the verie law of nature and nations. That nothing be proponed by them in parliament counsell or convention in name of the Kirk without expres warrant & direction from the Kirk, under the paine of deposition from their office; Neither shall they keep silence, nor consent in any of the said conventions to any thing that may be prejudiciall to the libertie & weal of the Kirk,

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under the said paine. And the second, That they shall be bound at every generall assemblie to give account anent the discharging of their commission since the assemblie preceeding, and shall submit themselfes to their censure, and stand to their determination whatsoever without appellation, and shall seek and obtaine ratification of their doings at the said assemblie under the paine of infamie and excommunication. Therefore our humble supplication is, that the execution of the acts of Parliament of matters belonging to the Kirk, to which they have voted in name of the Kirk, without any authoritie or allowance from the generall assemblies of the Kirk, be suspended, till the Kirk be heard, and that in time coming ministers have no otherwise vote in parliament, but according to the provision of the act of parliament, and the order of their entrie to the office of that commissionarie and limitation foresaid agreed upon, as said is.

2 *Seing ratifications of acts and constitutions of the Kirk can not be construed to be a benefite or favour to the Kirk, unlesse the ratifications passe according to the meaning of the Kirk, and the tenor of the said acts and constitutions without omission, addition, or alteration of clauses, articles, or words of importance, and that in the ratification of the act of the assemblie holden at Glasgow anno* 1610. *which past in Parliament holden* 1612. *under the name of explanation, sundrie clauses and articles were omitted, as the subjection of Bishops in all things concerning their life, conversation, office and benefice, to the censure of the generall assemblie, the censure of Bishops incase they stay the censure of excommunication, the continuing of the exercise of doctrine weeklie, the necessitie of the testificat and assistance of the ministrie of the bounds for the admission of ministers, and other clauses and articles are added and insert, as the different degrees of Archbishops and Bishops, the power of giving collation of benefices granted*

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ted to Bishops, the disponing of benefices falling in their hands jure devoluto, the appointing of Moderators in diocesan Synods incase of their absence, and some words of the oath are changed: By all which omissions, additions, and alterations, the Kirk hath sustained, and doth sustaine great hurt in her Iurisdiction and discipline. Our humble desire therfore is, that the Kirk may be liberat from the prejudice of those omissions, additions and alterations of the act foresaid.

3 Notwithstanding the generall assemblies have beene holden from the time of reformation till the year 1603. at least once in the year and ofmer pro re nata, provinciall Synods twice in the year, weeklie meetings for exercises and presbyteries everie weeke, for matters to be treated in them respective, & their liberties were ratified in parliament anno 1592. and by that as a most powerfull meane, blessed be God, peace and puritie of religion were maintained: And in the assemblie holden at Glasgow 1610. when Commissioners voters in Parliament provided to prelacies were made lyable to the censures of the generall assemblie, It was acknowledged that the necessitie of the Kirk craved, that there should be yearlie generall assemblies, And the Ministrie were then assured, that libertie would be granted upon their request, whereby they were induced to condescend so farre to the act then made as they did, which act also beareth in the verie entrie thereof a request to his Majestie, that generall assemblies may be holden in all times coming once in the year, or precislie at a set and certaine time, Nevertheles the wonted libertie of holding generall assemblies is suppressed, the order of the provinciall Synods confounded, presbyteries in a great part disordered and neglected, whereby divisions have entered into the Kirk, Ministers are become negli-

gent in their callings, and scandalous in their lifes, the godlie are heavilie grieved, the weake are scandalized, erroneous doctrine is delivered in Kirks and Schooles without controlement, the Commissioners voters in parliament lye untried and uncensured, and atheisme and poperie increase: Our humble desire is therefore, that the acts of parliament made in favours of the assemblies of the Kirk, and speciallie the act of Parliament holden at Edinburgh in Iune 1592. be revised and ratified in this present parliament.

4 Notwithstanding the observation of festivall dayes, privat baptisme, privat communion, episcopall confirmation of children, have beene rejected by this our reformed Kirk, since the beginning of the reformation, and it hath beene declared by act of parliament in the year 1567. that such onlie were to be acknowledged members of this reformed Kirk, as did participat of the Sacraments as they were then rightlie ministred, which was without kneeling in the act of receaving the sacramentall elements of the supper, or immediate dispensing of the same to everie communicant by the minister: And that it was statute and ordained in the same parliament that all Kings should give their oath at their coronation to meantaine the religion then professed, and that forme of ministration of the sacraments which then was used: Nevertheles pastors and people adhering to their former profession and practise are nicknamed Puritans and threatned, not onlie without any good warrant, but beside the tenor of the act of perth assemblie, which containeth no strict injunction, and contrary to the meaning of the voters, and to the proceedings of that assemblie, where it was professed that none should be pressed with obedience to that act. Therfore we humblie intreat that by ratifica-

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tion of the acts of parliament made before that assemblie and by such wayes as shall seeme good to your gratious Majestie, & honourable Estates assembled, your Majesties good people, Pastors & Professors may both be purged from such foule aspersions, and may be freed from all dangers and fears which may occurre by occasion of that act of perth.

5 *Albeit it be determined by the generall assemblies of this our reformed Kirk, what oathes Ministers should take at the time of their admission or ordination, yet there is a new forme of oath devised and urged by the admitters or ordainers, upon intrants to the ministrie, together with subscription to certaine articles devised by them without direction and warrant from any assemblie of the Kirk, yea or act of parliament, whereby the entrie to the ministrie is shut upon the best qualified, and others lesse able are obtruded upon the people to their great griefe and hazard of their soules: Our humble petition therefore is, that all such oathes and subscriptions urged upon ministers at their entrie or transplantation, may be discharged.*

6 *Notwithstanding there be constitutions of the kirk and lawes of the countrie for censuring of ministers before the ordinarie judicatours ecclesiasticall, yet contrarie to that order, ministers are suspended, silenced and deprived, and that for matters meerly ecclesiasticall before other judicatours, which are not established by the authority or order of the countrey and kirk: Therefore our humble petition is, that ministers deserving censure be no otherwise censured, then the order of the kirk doth prescrive, and that such as are otherwise displaced be suffered to serve in the ministrie, as before.*

The Presenter attended in *Edinburg* to cõpear, if need were before such, as were to conveene

to consider the articles and petitions, which were given in to the Clerk Register. But there was no appearance of any such convention. The Ministers therefore directed the brother above named to present the supplication following to his Majestie, which he did upon the fifteen day of Iunie in the Castle of *Dalkeith*, the same day that he wasto make his entrie in *Edinburgh*.

This happie occasion with strong desires long waited for by your Majesties most humble and loving subjects the Pastors and Professors of the reformed religion within this your Majesties Kingdome of Scotland. The great fame, which hath often filled our eares, of your Majesties most pious and princelie inclination to religion and righteousnes, whence this Kirk and Kingdome from their singular interesse in your Majesties birth & baptisme, have reason to looke at this time for a comfortable influence: the bodie of this Kingdome in heart joyning with us, and onelie waiting for the least word from your Majesties mouth: The conscience which we have and which we trust is manifest to all men that we are seeking neither riches nor honours to our selves, but that the summe and substance of our desires is to procure the advancement of the Kingdome of Iesus Christ, and to see your Majesties flourishing estate, in your Kingdomes: All these and each of them move us to intreat in all humilitie your gratious Maiestie to be favourable to our petitions, which we have delivered to the Clerk of Register to be presented to your Majestie and Estates at the approaching Parliament, that they may be considered and receave a gratious answer.

The King read the petition at length. Yet there was no more heard of our grievances either among the Lords of the articles, or in open Parliament,

liament, where nothing cometh in voting, but that which first must passe the Lords of the articles, and usuallie what passeth through their hands is concluded by the whole Estates in publike. Not onlie were our grievances suppressed, but also all former acts concerning the Kirk, were ratified. Howbeit it was wel knowne that sundrie former acts had wrought great disturbance in our Kirk. An act also in particular concerning the common habits of Kirkmen, (not of surplice or other like superstitious vestures, as many mistake) was ratified and made a point of the royall prerogative. Small hope had we of any better event, considering the dependance either of Noblemen upon the Kings favour for the recoverie of their brocken estates, or of some other men for preferment, or the fear of others to lose it, all knowing verie well the Kings bent and inclination.

For the better clearing of the equitie of our grievances, I will set downe these few observations:

Great opposition was made by manie worthie men of the ministrie to Ministers vote in Parliament, convention, or counsell, and not without reason. When it was carried by pluralitie of procured voces in a generall assemblie holden at *Dundie* anno 1597. against which and the two former assemblies M. *Iohn Davidson* protested, the nixt care of the sincerer sort was to have the Commissioner voter in Parliament tyed to a certaine forme of admission, and to some cautions, that he degener not into a Roman or Anglican Bishop.

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He was to be recommended to his Majestie, by the generall assemblie, and to be admitted by the Synod as it then stood in integritie. The first two cautions ye have heard in the grievances. By the third, the commissioner voter in Parliament was bound not to prejudge the provision of other Kirks planted or to be planted. By the fourth hewas bound not to delapidat or dispone any part of his benefice without the advice and consent of his Majestie and the generall assemblie, and to interdite himselfe to that effect. By the fifth, *He was bound to attend faithfully upon his own particular congregation, where he shall be minister, in all the points of a pastor, and hereanent to be subject to the triall and censure of his own presbyterie and provinciall assembly, as any other minister that beareth not commission.* By the sixt caution, *In the administration of discipline, collation of benefices, visitation, and all other points of ecclesiasticall government, he shall neither usurpe nor acclaime to himselfe any power or jurisdiction, farther then any of the rest of his brethren, under the paine of deprivation.* By the seventh, *That in presbyteries, provinciall and generall assemblies, he shal behave himself in all things, and be subject to their censure, as any of the brethren of the presbyterie.* By the eight, *At his admission to the office of commissionarie, these and all other points necessarie he shall swear and subscrive to fulfill under the penalties foresaid, otherwise not to be admitted.* By the ninth, *In case he be deposed by the generall assembly, synod, or presbyterie from his office of the ministrie, he shall lose his vote in Parliament* ipso facto, *and his benefice shall vaike.*

Such as plotted the course of Episcopacie and aspired

aſpired to prelacies were conſtrained for the preſent to condeſcend to theſe cautions, but were not minded to ſtand to one jot of them longer then they ſaw occaſions to breake looſe. Becauſe they were made countable by theſe cautions to the generall aſſemblies, they procured firſt a prorogation of the diets of the aſſemblies by the Kings authoritie, and at laſt the bereaving of the Kirk of all libertie to indict any aſſemblies, that ſo they might bee freed from making any count at all. After they had gathered ſtrength and power to overrule aſſemblies of their owne deviſing, and after that ſome of the Miniſtrie were banished, others confined, a third ſort drawen up to court, they procured a convention at *Linlithgow* anno 1606. of Noblemen and Miniſters nominat by them and recommended by the King to the presbyteries to be ſent to that meeting. The name of a generall aſſemblie was concealed in the Kings miſſives. But ſoone after presbyteries were charged with letters of horning to accept the conſtant moderators choſen by that meeting, ſuch as were ſtyled vulgarly Biſhops in reſpect of their benefices to be moderators of the presbyteries where they made reſidence. Synods likewiſe were urged to accept theſe Biſhops for conſtant moderators, howbeit no ſuch thing was concluded at that meeting but their acte falſified.

This moderation did not ſatisfie their ambitious humour, nor was it well accepted by presbyteries or the Synodes. In the yeare 1610. they were armed with the power of the high com-

commission; of which they were not capable, and without content of the Estates, contrairy to an act of Parliament Anno 1584. to silence & deprive, fine and incarcerat Ministers, to command them to excommunicat such as in their judgement deserved that censure, and to fine and imprison other whatsoever subjects. After that they become thus great and terrible, and now able to extort any thing from servile ministers, they procured an assemblie to be holden at *Glasgow* soone after like that other at *Linlithgow*, but that there was more gold delt among mercenarie ministers at this assemblie.

Soone after three of their number went to court to be consecrat Bishops, returned & consecrated the rest of their fellowes, no such thing being concluded at that meeting as the office of a Diocesan Bishop, Anglican or Roman, that is, to be the proper Pastor of all the congregations within the Diocie, the power of ordination residing in him, and of jurisdiction flowing from him. The presbyteries and Synods were onlie tyed to these who were called Bishops in respect of their benefices in the points, and in the manner expressed & upon trust that they should be lyable to the censure of ordinarie and set generall assemblies. But they were not content with sundrie articles of that act, howbeit the assemblie was overruled by themselfes, and they consented, to the end that the Ministers there conveened might be induted to yeeld so farre as they did. Therefore when the act was ratified anno 1612. they consented in Parliament to additions, alterations, and omissions, of sundrie

clauses,

clauses as no doubt they had deviſed themſelfes before. In the yeare 1617. they conſented in Parliament to the election of Biſhops by Deans and Chapters, which was inhibited by the acts of the aſſemblie holden 1578. and condemned in the ſecond booke of policie as popiſh. It was likewiſe farre different from the forme of election and admiſſion agreed upon with their owne conſents in the generall aſſemblies. What was proponed in Parliament for their advancement was granted by the Eſtates, and conſented to be themſelfes as no doubt they had deviſed. So they were their owne carvers.

In end they brought in popiſh ceremonies to vex the Miniſters and Profeſſors, and to give them ſome other ſubject to worke upon, then to medle with themſelfes, and their uſurped authoritie.

Becauſe they are conſcious to themſelfes of the nullitie of their aſſemblies, and fear to want the concurrence of Synods and presbyteries they draw Miniſters & Profeſſors before their court of high commiſſion. But if this court were not fortified and aſſiſted by the Lords of ſecret counſell by whom it was firſt authoriſed, their power in the high commiſſion would be litle regarded. Our bondage then reſolves upon the counſell.

Whatſoever be, the uſurpation of the Prelats, the Miniſtrie and Profeſſors are not to be excuſed. Firſt for acknowledging or not opponing to their aſſemblies. For the ſafetie of religion dependeth not upon aſſemblies of whatſomever kinde, but upon the libertie of free and

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right constitute assemblies. As in the commonweale he were not to be thought a faithfull patriot, who would not stand as much for the libertie of a Parliament as his owne possessions, because the safetie of all other liberties standeth in the preservation of maine liberty. Nixt, because they continue in subjection, notwithstanding we have not the libertie of ordinarie and set assemblies to censure them according to the cautions and acts agreed unto by themselfes. Thirdlie, because they give farther obedience, then is required by the acts of their owne assemblies, as if they had an absolute power to direct and enjoyne as pleaseth them. But the first is the fountaine of all our mischief.

I have here subjoyned certaine propositions concerning adoration before the bread in the Sacrament without the knowledge of the Author, who is knowne to be learned and judicious.

1. *Besides that manifest and grosse kinde of idolatrie, whereby divine or religious worship is given unto the creature in stead of God, there is another more secret and subtile sort, which rendereth not divine worship unto the creature as it is considered in it self, but as it carrieth a certaine relation and respect unto God, who is to be worshipped for himselfe, and therefore is commonly called* Relative worship. *The reformed Kirks convince the Papists of manifold Idolatrie of this kinde, and howsoever the Papists gather together many fig-tree leaves to hide their nakednesse, yet there is nothing more certain, then that both the Gentiles and Iewes pleased themselfes in this sort of worship, as may appeare from Roman. 1. 20. and 23. Deut.*

Deut. 4. 12. and 15. and many other places.

2. As in the grosser kinde of idolatrie it matters not, as touching the point of idolatrie it self, whither the object of adoration, and that which we worship with divine honour, be the invention of our owne head, or the creature of God, as the Sunne, Moone, or Starres, or made by our hands as an Image, or some thing ordained of God, And finallie whither it be a thing consecrated or not for the adoration of the bread in the Sacrament is idolatrie, no lesse then the adoration of the Sunne in the firmament, or the adoration of an image the worke of mans hands. For their error is more tollerable who worship for God a statue of gold or silver, or an image of any other matter, as the Gentiles worshipped their Gods, or a red cloath lifted up upon a speare, which is reported of the Lappians, or living creatures as some time the Aegyptians, nor theirs who worship a piece bread. Coster. Enchir. C. 12. In like manner, in the other sort of worship which is relative, it is all one matter touching the point of idolatrie, whither the secondarie or subordinat object of our adoration, and that which participats of the worship of God, be a thing naturall, as the Sunne or the Moone, or a thing artificiall, as an image, or some thing ordained of God, but for an other end, as the Brasen Serpens, or a thing consecrated of God, but not to be worshipped, as the Sacramentall bread, for although there be a very wide difference amongst those things in respect of will-worship, And because nothing can be a mean of the worship of God, but that which is ordained of God, and the Sacrament is a meane of Gods worship, an image is not a meane, yet in the point of idolatrie there can be no difference at all, because no creature of what somever kinde can so much as take of the worship of God without the guiltines of idolatrie.

3. We fall into two evils, when we adore before an image, one is, when we make the image a meane or midle

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of the worship of God without a warrant from God, whence it is that adoration before an image is will-worship, and although it had no other evill in it but this one, it behoveth to be (by interpretation as they use to speake or by consequent) idolatrie, for whosoever appointeth of his owne head a new manner or meane of divine worship, by consequence also appointeth an other God, which he thinks delyeth in that forme of worship. The other evill is that adoration before an image is properly and formable idolatrie, because thereby religious worship is rendered unto another then unto God, and in some measure and degree the image is made partaker of the worship of God, which is cleared at large by the divines of the reformed Kirks. Now in our adoration before the bread we are free of the former of the two evils, because the Sacrament is a meane of worship authorized by God, but we cannot possibly be free of the other evill, because the adoration before the bread, and before an image are altogether a like in respect of the participation of divine worship. They who are enemies to images (saith Vasquez in his 2 booke of adorat. disp. 8. c. 13.) and use images onlie for historie and remembrance, doe not bow their knees nor prostrat themselves before them: for so they should adore them, with an externall signe of worship. He who is religiouslie prostrat before the cresse (sayeth the Bishop of Spalato booke 7. page 293) he must have the cresse for the object of adoration. Although images were meanes of worship ordained of God, such as the Sacrament is, yet were it not lawfull to adore before them. And the arguments whereby our divines prove the worship of images to be idolatrie, aime not at this point to shew that images are not lawfull meanes of worship, for that were nothing els but to prove that worship before images were will-wor-

worship, but they labour for this, that the Papists while they adore before images they give that unto the creature, which is proper unto God. (The Papists in their question vse no this defence, that images are lawful means of worship, but that the worship of images is relative) and resolveth upon the patterne whose images they are.

4. That we may have a further insight in this truth, we must learne, as in other parts of divine worship, so in our adoration before the bread, to distinguish betwixt that which is internall in the minde, and that which is externall in the senses and gestures of the body or (as the schoolemen speake) betwixt the spirit of adoration, which they make the inward affection of subjecting our selfes to that which we adore, and the externall mark or signe of adoration, which they also call the materiall part of adoration, for suppose it were true that the whole thoughts and affections of the soule were taken up, and exercised about the thing signified in the Sacrament, and that nothing were intended but to render the whole worship unto God, yet the verie nature of the Sacrament (which is well called the visible word) of necessitie doth require that our eyes and therefore our gestures, the bowing of our knees, and that wholematerall part of adoration be directed toward the elements in the act of receaving, in so farre that although the elements were nothing els to the minde but onlie signes to bring us to the right remembrance of the thing signified, it cannot be eshewed, but they must be the object of the outward adoration of the bodie, which is directed toward them, and therefore adoration before the bread, must needs be the adoration of the bread, even in the adoration before the image, the adoration of the image, while the image to his minde, that adoreth, is nothing else but a signe, bringing the patterne to his remembrance.

5. Since there be two kinds of divine worship, one immediat, as for example, Prayer, Thanksgiving, the religious hearing of the voice of God speaking to us immediatlie: The other mediat, as the ordinarie hearing of the word, and receaving of the sacrament. It is both lawfull and suitable to use the gesture of adoration in Prayer, in thanksgiving, and when we hear the immediat voice of God, because no visible medle commeth in betwixt God and us that can be the object of our adoration. But in the ordinarie hearing of the word at the mouth of the Preacher, and in the act of receaving the Sacrament, it is neither suitable, nor lawful to adore: for that were to adore in a mediat worship, or to adore mediatlie, which both by force of truth, and confession of both sides must be Idolatrie.

6. It is therefore unlawfull to adore before the bread, or to kneel in the verie act of receaving the Sacrament, not onely by reason of the danger of bread worship, wherein the bread is adored in stead of Christ by the ignorant multitude, neither is it onely unlawfull, because it is idolatrie to adore before the bread for reverence and due regard of the Sacrament, which can not be avoided by them who adore according to the meaning of the article of perth assemblie; But it is also unlawfull, because adoration before the bread, even in the very nature of the action it self, is idolatrie, neither is it possible for any man to make his adoration before the bread not to be Idolatrie, except he will take away the element that is the Sacrament it self from the Sacrament, which is impossible.

7. And therefore they are to be commended, who farre from all idolatrie, and from all perill and appearance of idolatrie doe sit or use an ordinarie table gesture in the supper of the Lord: Since neither the Euan-

Evangelists nor the Apostle Paul have written so much as one word, which may give the least suspition, or ground of conjecture, that Christ and his Apostles did change their ordinarie, and common forme of sitting at table: Since it is certaine from the whole frame of the institution that the supper of the Lord was an holy feast or banquet, and since by so doing the whole institution of Christ, which is very many wayes defaced by kneeling, is keeped safe & sound. It is not farre from blasphemie (sayeth Parœus) to say, that the Kirk hath with greater wisdome made any change in the Eucharist, for what were that but to say, that the Kirk is wiser then Christ himselfe, as if he had not knowne well enough, what was able to procure greatest reverence to the Sacrament, or what should carrie with it the least perill, which is a Blasphemie worthie of the followers of Antichrist.

Master *William Cowper* minister at Perth his letter, written before he was Bishop of Galloway, to Mr. *George Grahame* Bishop of Dumblane, Anno 1606.

Brother, I have receaved your commendations from B. which were needles, if you had keeped your wonted heart. As for me, I never hated you, your course wherein ye are entered I never loved. Although the fruit ye enjoy be sweet, yet the end shall prove it never grew on the tree of life. Doing in a worke of conscience with doubting turneth light in darknes, whereupon followeth induration. Whereof it followeth that manie in our Kirk without feeling are coursers against their brethren, that have done more good in the Kirk for edification of others then ever themselves did,

having neither eyes to see, nor hearts to feel how dangerous their estate is, who can not rise but with the falling of many who in God have entered this ministrie, closing the fountaine that God hath opened. One of your owne told me, long ere the last Ministers went to England, that they were written for to reason, but the end proved prison, and no appearance of returning to some of them. These are the first fruits of your preferment. Here ye stand, and therefore I can not stand with you, except it be to witnesse to God in mine heart against you, that ye have gone wrong. Ye hope in this course to doe good, but it is hard for you to worke miracles. At least ye will hold of evill: But how shall ye draw in a yoke with them that are drawing on evill daylie. Ye will not goe beyond the caveats of the generall assemblie. But the answers given to the commissioners of the Kirk at the last Parliament by the Chancellar (we enter not Bishops according to an act of the assemblie, but according to that which they were an hundreth yeares since) detexit fraudem. I heard it given, and so did the chiefe of themselfes, A.B.C. ye skarre at them whom ye were blyth to see, ye like not the light ye loved, ye count these preachings unpleasant, wherein ye were wont to rejoyce. These may tell yow ye have fallen. Consider your self, where ye was, where ye are now, & quantulum illud fit propter quod nos reliquisti. Thus loving your self, and not your way, I end.

Master

Master *Gawin Hammilton* Bishop of *Galloway* was sent up to Court by the rest of the Bishops, after the convention of the Estates, which was holden about the end of Ianuarie 1609. I have here set down the instructions or memorials recommended to him by the rest of the Bishops, written by M. *Iohn Spotswood* then pretendit Bishop of *Glasgow* and subscrived by him in name of the rest.

Memorials to be propone d to his most excellent Majestie.

1. *YOu shall relate the proceedings of the late convention, and what affection some that were present keithed therein, that his Majestie may be forseene with mens dispositions, for the better choyce of those to whom the affaires shall be concredited.*

2. *You shall remember the care we have had of reclaiming the* Marques *of* Huntlie, *and the* Earle *of* Arrall *from their errours, and the small profite we have seene thereof, and insist for his Majesties favour to the petition of our Letter.*

3. *Anent the Ministers that are confined, your L. shall excuse the requeest made by us in some of their favours, shewing how it proceeded, & further declare that of late they have taken course to give in supplications to the counsell for their enlarging to a certaine time, for doing their particular businesse at session & otherwayes in the country, & that some of thē have purchased licence by the votes of the counsell, albeit we oppened. Therefore beseek his Majest. to remember the counsell, that the*

confirming of these Ministers, was for faults done by them to his H. self, & that they should be acknowledged and confessed to his Majestie and his H. pleasure understood therein before the grant of any favour, otherwise they shall undoe all that hath beene hitherto followed for the peace of the Kirk.

4. Touching the erections, it is our humble desire to his Majestie that the Noblemen, in whose favours the same have beene past, may take order for the provision of their Kirks, according to the conditions made in Parliament, or then discharge their erections: which seemes best to be done by an act of this ensuing session of Parliament, for which his Majesties warrant would be had. And some such like course would be taken for the prelacies erected, which have past also the constant plat, that the presentation of Ministers to the modified stipends at the vacantie of the Church should be in his Majesties hand, whereunto though his Majesties expresse commandement was given of before, no heed was taken by such as had the charge of affaires.

5. Since this matter of the commissariats importeth so much to the reformation of our Church governement, as this being restored in a little time, the rest may be supplied which will be wanting, it shall be good to remember it by a serious letter to my Lord of Dumbar, that we may know in due time what is to be expected. And since our greatest hinderance is found to be in the session, of whom the most part are ever in heart opposite unto us, and forbeare not to keith it when they have occasion, you shall humblie intreat his Majestie to remember our suite for the kirkmens place, according to the first institution, and that it may take at this time some beginning, since the place vacant was even from the beginning in the hands of the spirituall side with some one

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kirkman or other till now, which might it be obtained, as were moſt eaſie by his Majeſties direction and commandement, there ſhould be ſeene a ſuddaine change of many humours in that eſtate, and the commonwealth would find the profite thereof.

6. Anent our conference with the miniſtrie, your L. will declare the time that is appointed, and reaſons of the continuation of the ſame.

7. Becauſe in the time of Parliament cheeſtie, it ſhould be expedient to have the Biſhops to teach in the pulpits of Edinburgh, his Majeſtie would be pleaſed to commend this to my Lord of Dumbar by a particular letter, and to require alſo the Miniſters of Edinburgh to deſire their help at that time, if it were for no other end, but to teſtifie their unitie and conſent of minds to the Eſtates.

8. Becauſe the Kirk of Leith lyeth deſtitute in a ſort through the Biſhop of Roſſe his age, and the impriſonement of Mr. Iohn Murrey, and that the ſaid M. Iohn is no wayes minded, as appeareth, to give his Majeſtie ſatisfaction, neither were it meet, in reſpect of his carriage, that he ſhould returne to that miniſtrie, and to inſiſt in his deprivation with the Commiſſioners might perhaps breed us a new difficultie, if his Majeſtie ſhall be pleaſed, we doe hold it moſt convenient for the errand, that the ſaid M. Iohn be conveened before the counſell by his Majeſties command, and by them charged to waid in the towne of Newabbey, and ſome miles about, having libertie to teach that people, among whom he ſhall find ſome other ſubject to worke upon then the ſtate of Biſhops. And for the proviſion of Leith, that his Majeſtie would be pleaſed to command the presbyterie of Edinburgh, in regarde of the Biſhop of Roſſe his age, and the ſaid M. Iohns tranſportation by his

H. appointment, to have care that the said Kirk of Leith be planted with all convenient diligence by M. David Lindsey sometimes Minister at Sant Andrewis, for whom both the people is earnest, and we may have sufficient assurance to hs Majesties service. And incase the said presbyterie prove wilfull, that another letter to the same effect may be sent to the Commissioners of the generall assemblie, who may take order to see that matter ended, if such shall be hs Majesties pleasure, and this would be done with all diligence convenient.

We cannot but remember also the misorder keeped in the countrie, that once was happily repressed, wearing of gunnes and pistols, and humblie beseech hs Maj. that some new course may be established for searching of such persons, and delating of them to the counsell, that they may be punished, and the Thesaurer may have commandement to make choise in everie countrie of certaine that shall be thought fittest to search, who shall be knowne onelie to his L. self, and satisfie them for their paines, to the end thn insolence may be restrained. Particularlie it would be forbidden in the granting of commissions, that thn libertie be not permitted, for thn is one of the causes of their so open dealing, as said is.

These particulars, your L. would have care to propone to hs Majest. at some fit time, and see the answers thereof dispatched accordingly.

Glasgow by the warrant and at the desire of the rest of my Lords the Bishops.

Master

Master *George Gladstones* sent this letter following to the King in Auguſt 1612. whereby the reader may perceave what were their plots and preparations before the Parliament following in October. where the act of Glaſgow was ratified, or rather altered.

Moſt gratious Soveraigne.

AS it hath pleaſed your Maj. to direct mee, and my Lord your Majeſties Secretarie for adviſing anent our affairs to be handled in this approaching parliament, ſo happilie did I find him, and my Lord of Glaſgow both in this towne, and conveened them both immediatlie after mine arriving, and with good adviſement we have made choiſe of theſe things which are moſt neceſſarie, and have omitted theſe articles which may ſeeme to carie envie or ſuſpition, or which your Majeſtie by your royall autoritie might not performe by your ſelf. But we all hold faſt this concluſion, that it is moſt neceſſarie and convenient, both for your Majeſties ſervice, and weall of the Church, that the Day viz. the 12. of October ſhall hold preciſelie, to the which the parliament was proclaimed upon the 24. of this inſtant. I will aſſure your Majeſt. that the verie evill will, which is caried to my Lord Chancelor by the nobilitie and people, is like to make us great ſtore of friendſhip, for they know him to be our profeſſed enemie, and h: diſſembled it not. I thank God, that it pleaſed your M. to make choiſe of my Lord Secretary to be our Formaliſt, and adviſer of our acts. For we finde him wiſe, faſt & ſecret. We ſhall not be idle in the meantime to prepare ſuch, as have vote to incline the right way. All men do follow us and hunt

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for our favour, upon report of your Majesties good acceptance of me and the Bishop of Cathnes, and sending for my Lord of Glasgow, and the procurement of this Parliament without advice of the Chancellar. And if your Majestie will continue these shining beames, and showes of your Majesties favour, doubtlesse the purpose that seemes most difficill, will be facilitat to your Majesties great honour and our credit, which, if it were greater then it is, your Majestie could receave no interesse. For besides that no estate may say, that they are your Majesties creaturs as we may say, so there is none whose standing is so slipperie, when your Majestie shall frowne as we. For at your Majesties nodde we must either stand or fall. But we referre the more ample declaration of these purposes and other points of your Majesties service, to the sufficiencie of my Lord of Glasgow, and my good Lord Secretarie, the fourteenth Bishop of this Kingdome. But my Lord of Glasgow and I am contending, to which of the two Provinces he shall appertaine. Your Majestie who is our grene Archbishop must decide it. Thus after my most humble and heartie thanks for your Majesties good acceptance, and gratious dispatch lately which hath filled the eeares of all this Kingdome, I beseech God to heape upon your Majestie the plentie of all spirituall and temporall blessings for ever, I rest

Edinburgh the last of August 1612.

Yours Majesties most humble subject
and Servitour

S. Andrewis.

Master

Master *William Struther* one of the Ministers of *Edinburgh*, and a Conformitane, howbeit he was content to accept a fat Bishopricke, yet was content in end to forgoe the lean ceremonies to live in the greater ease and peace, as this letter following directed to the Earle of *Airth*, to be presented to his Majestie, testifieth.

My very good Lord,

I visite your L. with this letter, and that for the end which I spoke more largelie in conference, ever for the peace of this poore Kirk, which rent sa grievouslie for ceremonies. There is also some surmises of farther novations of organes, Liturgies *and such like, which greatly augments the grief of people, but the wiser sort assure themselfes of his Majesties royall wisdome and moderation, that his Majestie would impose na new thing, if his Majestie were timeouslie informed of these, and the like reasons.*

1. *Because King* Iames *of happie memorie made the* Marques *of* Hammilton *promise in his Majesties name to all the Estates of this Land solemnely in face of Parliament, that this Church should not be urged with any mae novations then these five articles, that then were presented to the Parliament, upon which promise the Parliament rested, and gave way the more chearfully that these articles should passe in act of Parliament.*

2. *Nixt, because the motion, that is said to be made to his Majestie of these novations, is made by and beside the*

the knowledge and conscience of the kirk of this land, who are heavily displeased for that motion, and more because it is alleadged to have been in their name, who knowes nothing thereof but by report.

3. Because our church lyes already groaning under two woundes, the first of the erection of Bishops, the other of kneeling. But if a third be inflicted, there is no appearance but of a dissipation of this church. In the first people were onely onlookers on Bishops state: The second touched them more in celebration of the holy sacrament, but yet left arbitrarie to them, But this third will be greater, because in the whole body of publike worship they shall be forced to suffer novelties.

4. Because the Bishops are already publici odii victimæ and borne down with contempt, and that vexation is intollerable, when they depose any brother for not conformitie, they scarcely can finde an expectant to fill the empty place, and that because they became so odious to the flock, that they can doe no good in their ministrie. But if any farther novation be brought in, the Bishops will finde ten for one to be deposed, and that of those who have already given obedience to the five articles, who will rather chuse to forsake their places, then to enter in a new fire of combustion.

5. Lastly, because it is observed by such as are judicious, that the former schismes have shaken the hearts of the people in religion, and hath produced odium vatinianum among brethren, poprie is encreased in the land, and if any farther come in, it will be seen, that universally people will be made susceptible of any religion, and turne Atheists in grosse.

Your L. knowes I am not one of these who stand out against order, but doe suffer for mine obedience, and therefore the more boldly I suggest these reasons unto

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your L. I dwell in the moſt eminent part of this land, and ſo have occaſion to ſee more what is the fruit of a ſchiſme. I profeſſe an unſpeakable griefe to ſee any thing done that may trouble the peace of a church, and devide the hearts of a good people from a good king. Our fire is ſo great already, that it hath more need of water to quench it, then oile to augment it.

Edinburgh the 28 of Ianuar. 1630.